VOL. XIX. NO. 8.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

AUGUST, 1875.

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American Missionary

VOL. XIX. AUGUST, 1875. NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

THE NATION STILL IN DANGER,

OR

TEN YEARS AFTER THE WAR.

This is the title of a small pamphlet issued by the American Missionary Association. It consists of an article by Sec. Strieby and "CONFIRMATORY TESTIMONY" by Rev. T. D. Woolsey D.D. LL D., Hon. Frederick Douglass, Rev. Washington Gladden, Gov. D. H. Chamberlain and Hon. I. P. Hawley. Its object is to press upon the attention of the nation the danger that still threatens it from the illiteracy and unsettled condition of the South.

A small edition of the pamphlet was published, but it was deemed best to give its facts and opinions a wider circulation in the "American Missionary." Accordingly the first half—the article by Sec. Strieby—was inserted in the July number, and the remainder is given below—in papers written by pens that always command the attention of the thinking public.

THE CULTURE OF THE NEGRO

FOR THE SAKE OF THE NATION AND OF CHRIST.

By Rev. T. D. Woolsey, D.D. LL.D.

I think that every one must be aware that the freedmen at the South are placed in a very trying and perilous condition by the war and its results. It was necessary to put them on a level with the whites, to grant them equality of rights in all political respects, so that if excluded from the suffrage they must be excluded on the same conditions and by the same laws by which whites are excluded. The result is, as was natural, that they are all voters; and thus we have two races living together, who must more or less distrust one another. It cannot but be, as long as the freedmen are uneducated and unenlightened, that they will be a prey to cunning men who will play upon their fears, and will seek to secure political

power for themselves by making the antagonisms of race as intense as possible. The only way to prevent this, if it can be prevented, is to enlighten the freedmen, and this light can only come from such an institution as the American Missionary Association. I am sorry to be obliged to feel that their own religion, to whatever sect they may belong, as long as they are illiterate, and their colored teachers are illiterate, will not save them and the country from the evils, which may grow out of collision of races. I do not think that so mild a race would knowingly provoke a conflict, but they will be exposed to many suspicions; there will be overbearing whites who will intimidate them; and when evil breaks out, it will be greatly magnified and the evil will grow in consequence. If these views are correct, there is need of their being taught sound religion and morality, of being under guides who can lead them with judgment, and keep them from wrong and harm, by opening their eyes to their situation, by making them prudent, cautious of offense, kind to all, peaceable.

I have dwelt chiefly on one result of religious and moral training, because the situation of the freedmen is very peculiar; hardly any such strong contrasts can be found in all history. But it would be altogether a narrow view to lay before the friends of the colored race, that the interests of the country demand their enlightenment and elevation. The great point is to save their souls for their own sake and for Christ's sake. And in order to do this they must have more light and knowledge than they are getting by their own endeavors and through their ministers. The American Missionary Association comes before them with a title to entire trust. It is made up of friends to their highest welfare. It has no ends to secure which are not equally valuable to them. It is sustained and conducted by self-sacrificing exertions of religious men. If it can plant the gospel among them—a gospel built on intelligent faith in the Lord Jesus—it will be of little importance afterwards what sect of Christians they connect themselves with. On this point of intelligent Christianity every thing turns, their temporal advantages, their deliverance from old sins that cleaved to them in their ignorance, their capacity to rise, their exercise of political rights, their friendly relations with the white race. To them, more than to almost any class of men, the gospel brings the promise of the life that now is and of that which is to come.

THE EMANCIPATED MAN WANTS KNOWLEDGE.

By Hon. Frederick Douglass.

I am obliged by your circular entitled "*The Nation still in danger.*" There is much of wholesome truth and timely warning in its pages. The mere abolition of the form of slavery in the South, while the spirit of slavery is permitted to shape itself into new forms, will neither benefit the emancipated class nor the class from which they were emancipated. Ignorance, superstition and groveling sensuality were the natural outgrowths of slavery and slave-holding religion. These evils could not be reached by the forcible abolition of slavery. Time and patient labor are required for this, and I rejoice that the Association you represent has been able to do so much of the needed work. Through two hundred years of bondage the slave was permitted to hear only the gospel of contentment. He was told to be contented with ignorance, with slavery, with superstition and with a sensual religion—full of animal heat and excitement—of boundless ecstasy and boundless depression. All his hopes and aspirations were to be fixed upon another world. The present world was nothing for him—the other world everything. What the emancipated man wants now is knowledge. To get this he needs money and land, something that will give him time to think and improve his mind. His poverty and destitution are his greatest obstacles to progress. Teach him how to make the best of this world, how to be useful to himself, his family, to the community and to the world of mankind. Most of our colored preachers represent the old religion borrowed from their masters, and are hardly fit for the new work of moral reconstruction needed at the South. The new times require new men and new ideas. I certainly wish you success in your humane and educational work.

MORAL RECONSTRUCTION.

By Rev. Washington Gladden.

When the war closed, two methods of dealing with the people of the South were open to the nation.

We might have held the South as conquered territory for a term

of years, establishing military governments in the several states. This would have given the whites an opportunity to repair their broken fortunes and reconstruct their industries. If they had been free from the obligations, the irritations and the temptations of politics, perhaps it would have been better for the material interests of the section. The blacks, too, might, by this method, have been partly prepared for the responsibilities of citizenship before it was thrust upon them. It is not at all certain that this policy which was strongly urged by Mr. Sumner would not have been a wise policy.

It was not, however, that which the nation chose. The other alternative of reorganizing the State governments in the Southern States, was preferred; and the local sovereignty was entrusted to the people of the South without distinction of race or color. The experiment has not been altogether successful. The whites, angered and embittered by the enfranchisement of the negroes, have sometimes stood sullenly aloof from politics, and at other times have carried passion and violence into the political contests; the negroes, practising in office the vices which slavery had bred into their natures, have sometimes stolen the public money and ruined the public credit. Throughout the South, industry is crippled, real estate has depreciated, and life and property are insecure. There are outrages of intimidation and assassination by the whites, and outrages of legislation by the negroes; the conflict between the races shows few signs of abatement.

The National Government has been trying through all these years to reconstruct the South, but its success has not been brilliant. The more it has meddled with the matter the more it has muddled it. It has become pretty evident that Southern society cannot be reconstructed from Washington. The question as viewed from that standpoint has become almost wholly one of party politics. How party capital can be made out of it is the leading inquiry. The Republicans in Washington will not do justice to Southern Democrats; the Democrats in Washington will not do justice to Southern Republicans. The crimes of each party are justified by its adherents; the decent conduct of each party is covered up or depreciated by its antagonists. The number of those men who, in Congress, or

in the Government, are inclined to treat the whole question on grounds of statesmanship rather than of partizanship, is lamentably small.

The spirit in which legislation on this subject is now conducted is not only bad, but it may be doubted whether any methods of legislation now within the reach of the National Government are not wholly inadequate to meet the case. Doubtless the nation might depose the Southern State governments, and take the whole power into its own hands. Then, by means of a large standing army, peace and good order might be maintained throughout the South. If things should go on, in Louisiana, and in Arkansas, as they were going on not long ago, that might be the duty of the nation. But this heroic remedy has not yet been strongly urged by anybody, and if it is not to be resorted to, then it is obviously unwise for the General Government to undertake the enforcement of police regulations in the Southern States. The conflicts of jurisdiction are so constant, and so sharp, that the whole structure of the nation is disturbed by them.

Moreover, the seat of the trouble is one that cannot be reached by legal measures. The ignorance and viciousness of the masses of the Southern populations, white and black, are the root of the evil. So long as the great body of the negroes, and of the poor whites are only partly civilized, having no true knowledge of their political obligations, and no clear ideas of the first principles of morality, so long as *two-fifths of all the voters cannot read*, there will always be disorder and corruption among them. Falsehood, theft, and adultery are vices in which the negroes have been schooled all their lives ; and the poor whites have got their education largely under the same tuition. It is impossible that men should govern themselves by one rule of morality in their private affairs and by another in their public conduct ; and, therefore, a democratic government in which such citizens bear rule must be full of rapacity and brutality. The rights of property will not be respected ; public faith will not be kept. Universal suffrage in a population of this sort means universal pillage and universal war.

Nothing will cure these mischiefs but the education of the people.

There will be no peace at the South till the South is civilized, and men are not civilized by edict.

There is just one ray of hope in the outlook, and that is the willingness of the negroes to receive instruction. It may be that they are not quite so eager to learn as they were at the close of the war, and there is some reason why they should not be. The opportunity has been withheld from some of them so long that they are tired of waiting for it. Others have discovered that ignorance is no bar to political preferment: that the most illiterate among them make their way into the legislatures and the lucrative offices, and they have forsaken the evening school for the caucus. Still there is among the blacks of the South a very deep and general desire for education. If this desire could be satisfied, the future of the South would be secure. The education of the negro, not only in the elements of science, but also of Christian morality, would speedily terminate the disorders at the South. The South could not educate him, if it would; and, so blind are the resentments of the old régime, that perhaps it would not if it could. The more cultured classes are gradually outgrowing this bitterness, and begin faintly to rejoice in the success of the efforts put forth by Northern Christians to improve the condition of the blacks; but very little aid in this work can be expected from them for some time to come. The nation cannot tax its citizens to carry on this enterprise; the citizens must tax themselves. It will cost less to reconstruct the South with school houses and spelling books, than to do it by and by with forts and bayonets. It can be done, now, by these moral instrumentalities, so that it shall never need to be done over again; it can be thoroughly done in no other way; and the longer we delay in doing it, the greater is the danger that another and a far more difficult job will be thrown upon our hands.

FROM HON. D. H. CHAMBERLAIN,
Gov. of South Carolina.

There is no doubt that education, secular and religious, is the great want at the South. All efforts in that direction tend to remove the *causes* of present evils, and ought to receive the cordial aid and sympathy of all good people.

FROM HON. JOSEPH R. HAWLEY,

Ex. Gov. of Connecticut.

The importance of these topics *cannot* be exaggerated—in their bearing upon the future of the country.

THE NATION'S DANGER AND DUTY.

THE American Missionary Association, one of the first missionary organizations to undertake the religious and secular education of the freedmen in the South, sends us a circular containing some very suggestive statistics. From these it appears that one quarter of the population of the Southern states, over ten years of age, are unable to read; that 39 per cent. of the voters are unable to read; that with a population larger than that of either the Western or Eastern and Middle states, only about one-third as much is expended in education; and that the Southern state whose educational expenditure per head is the largest, Maryland, expends a little less in proportion to its population than the Northern state whose expenditure per head is the smallest, Maine.

These figures are very suggestive; and they are quite sufficient, in connection with the late war, to account for the political difficulties, and the general paralysis and stagnation which affects the Southern states and afflicts the whole nation. For the country can no more be in a truly healthy state with half of the body politic in a state of semi-paralysis, than can a man; and that is the state of this country to-day. A certain kind of prosperity, apparent not real, can be attained by an ill-educated community. But certainly a free government cannot be built up and maintained, in a population one-quarter of which cannot read, and 39 per cent. of whose voters cannot read.

There are several reasons why the North cannot look with unconcern on such a state of affairs.

1. Up to the close of the civil war there was not a true free school system in any Southern state. The laws in the slave states forbade the laborers from learning to read and write. Such education as they obtained, they gained by stealth, or through the Christian kindness of masters and mistresses who were far better than their system of laws. It is now quite idle to attempt to adjudge nicely the responsibility for this anomalous condition of affairs; but it is as certain that the North shared the responsibility for it, as it is that the North was compelled by God to share the bitter punishment. It is an old adage that the partaker is as bad as the thief; and the complicity of the North with the system of slavery rendered it impossible, in part, for the mental and moral ignorance which was one of the incidents of slavery. Having by our acquiescence, if not by our actions, helped to cover the land with darkness, we are under the most solemn obligation to help in removing it.

II. This obligation is rendered the weightier by our past course. When the irrepressible conflict between slavery and freedom issued in an attempted secession, two courses were open to the North: one was to suffer the Southern states to withdraw, and work out their own conception of national life in their own way. By that course; earnestly urged by some wise and good men, the North would have endeavored to wash its hands of all responsibility for the system of human slavery, with its accompanying conditions, and left the South to pursue its own way and take the consequences, whether good or evil. The other course was to insist on retain-

ing the Southern states in the Union, and compel them to conform their national life to the principles of the Declaration of Independence, as the North interpreted them This latter course was the one adopted. The system of slavery was abolished, in spite of the protests and the resistance of the South; its system of laws, of labor, of government, was broken up; three million of slaves, brought up in absolute ignorance, were emancipated by a stroke of the pen; suffrage was given to them, they were made jurors, judges, legislators. We do not criticise this course. To us it seemed at the time that the North could rightly pursue no other. But *having chosen to begin this work we are bound to complete it.* It is a palpable injustice to abrogate by military force the institutions of the South, and then leave them without aid to reconstruct anew, according to our conception, but without our aid. If we meant to leave the South alone we ought to have done it ten years ago. Having required them to accept our theory of civil government, the least we can do is to give them a chance to embody it in their own institutions.

III. If duty and honor did not impel, humanity should incite us to some more active and energetic measures for aiding the impoverished South. If North Carolina appropriates but 62 cents per head for education while Massachusetts contributes $21.74, it is partly because North Carolina is poor and Massachusetts is rich. On the whole the condition of Dives was more pitiable than that of Lazarus, and if the North does nothing more energetically for implanting free education in the Southern states during the next ten years than it has done for the past five, the statistics for 1885 will reflect greater dishonor on the wealthy and prosperous than on the impoverished and paralyzed states.

IV. It ought not to be necessary to add that self interest agrees in this matter with honor and duty. No free community can attain prosperity if it is not provided with religious and educational institutions adequate for the entire population. The North will continue to be subject to commercial revulsions and hard times, so long as half the country is suffered to remain in the anarchic condition incident to the endeavor to maintain the form without possessing the substance of free institutions.

We believe that every leading Christian denomination has its board or its society for missionary and educational work among the freedmen; there is no missionary work which patriotism and religion combine to demand more imperatively than this. With free and universal education provided, Congress will find no longer any excuse for "force bills," nor the military for the dangerous and doubtful task of constructing legislatures; without it Congress will have to reconstruct its reconstruction at every session; the ignorant blacks will fall an alternate prey to their own ignorance and incompetence, and to the natural though monstrous violence which will fitfully react against it; and their religious faith, which under slavery was at least kept simple, if not pure, will degenerate under Romish leaders to a South American superstition, or under their own to an African fetichism. —*Illustrated Christian Weekly.*

PRESENT PRESSURE. — THE COMING YEAR.

The American Missionary Association must soon decide upon its scale of expenditures for the coming year; its missionaries and teachers for the South should nearly all receive their appointments by September 1st. But the pressure of the times is still upon us and we cannot prudently send more workers into the field than our prospective receipts will warrant.

We have already made some, and are planning still farther reduction, in *office*

expenses. We shall also effect a saving in the field work by consolidating our College classes into one or two institutions.

But these reductions will not meet the demands of the case. A cutting down of the work, and a diminishing of the number of laborers, must follow, unless our income can be enlarged. There is no other alternative. It is a trying question, What church shall we abandon? What school can we close?

There is yet a door of hope. The income for August may encourage us, and that of September and October may enable us to supply some places with workers that we cannot send at first—a disadvantage to them and to the field, but better than not to send at all.

We know that our friends sympathise with us in these anxieties and with the Freedmen in their great wants, and will help us, as they can.

TO SUNDAY-SCHOOL SUPERINTENDENTS.

We propose to add a new, and, as we hope, an acceptable feature to the "American Missionary." We have made arrangements to publish in every number, *an original letter addressed to Sunday Schools.* They will be written by our missionaries or teachers among the Freedmen, Chinese, Indians or in Africa, and we invite the attention of Sunday School Superintendents to them as furnishing something interesting to read to the Sunday Schools and at Sunday School Missionary Concerts. The first of the series will be found in this number of the "Missionary," and we are confident it will be read with interest and lead to a desire for others of the same sort.

REPORTS FROM ENGLAND.

Annual Meeting of the Freedmen's Missions Aid Society—Jubilee Singers.

It is known to many of our readers that the Freedmen's Missions Aid Society was organized in 1872, to coöperate with the American Missionary Association in efforts for the "Christian education of the African race, in America, the West Indies and Africa." This Society held its annual meeting May 31st in Dr. Parker's large new church, known in London as the City Temple. Cards of invitation were issued and an immense audience gathered. The Earl of Shaftesbury, its President, occupied the chair. Rev. Dr. Bevan, Hon. Secretary (favorably known in America by his acceptable occupancy of Rev. Dr. H. M. Scudder's pulpit last summer) made report of the Society's work for the past year. He stated that on account of the interim between the retirement of Dr. Healy, its former Corresponding Secretary, and the arrival in England of his successor, Rev. Dr. O. H. White, there had been less effort made for raising money than in former years. Dr. White had, however, already won the confidence and esteem of the committee and had been heartily welcomed by many of the leading men in the kingdom. Addresses were made by Lord Shaftesbury, Dr. Parker, Dr. Donald Fraser, Dr. O. H. White, and others, all of which indicated that the British people have high hopes of the efforts of this society, and of the future of the African race. The Jubilee Singers, who have returned to England for a second campaign, were present, and rendered some of their favorite songs, to the delight of all. Indeed the meeting might be regarded as an ovation of welcome to the Singers. Mr. Loudin, one of their number, made a felicitous address, and won for himself the credit of being "the speaker of the night." It was stated during the meeting that the

society would modify its plans for raising money to some extent. A Woman's Board is to be established to coöperate after the manner of the one connected with the American Board in this country. The confidence of our English friends has been expressed in many and substantial ways, for which we are very grateful, and we believe the following words from "The Christian World" will give a new impulse to the friends of the Freedmen in this country:

"We trust that our brethren in America will abate no jot of heart or hope in the work they have so well begun, until, by the ameliorating influences of education and religion, they have rendered the colored population no longer, in any sense, a source of anxiety and danger, but useful, enlightened, and attached defenders of the free institutions of a country, the continuance of whose welfare and prosperity appears to involve such important issues to the progress of civil and religious liberty throughout the world."

ROMAN CATHOLICS IN THE SOUTH.

The following item is clipped from the *Montgomery* (*Ala.*) *Advertiser*, a leading democratic journal in that city. We know not the source of its information.

"The Catholic church is making a determined effort, so it is stated, to extend their educational work in the South. The headquarters of this effort are in Baltimore, where the priests, nuns and sisters from abroad report, and are detailed to various parts of the South. New schools for colored children are to be immediately opened, as follows: Ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. These schools will offer board and tuition free to colored young men and women, so the statement before us says."

A GIFT TO THE ASSOCIATION—AN AFGHAN FOR SALE.

There is something very cheering in the benevolence and self-sacrifice of aged people for the cause of Christ. It is the mellowing and fragrance of the fruit, pleasant on earth and ripening for heaven.

The letters below accompanied the gift of a beautiful Afghan, and will explain themselves.

From Mrs. Laura Gordon—the Donor.

I send you the Afghan, thinking you might do better with it than I can. It is worth fifteen or twenty dollars. I could not get the money, and hence I sent this. From your friend.

From Rev. H. B. Scott, Middleport, O.

The dear old saint who writes the above has been sending the Association $10. annually. This year she cannot get the money. She has planned and planned, and as a last resort she sends the Afghan. She has tried to sell it here, but cannot. I just hear her telling my wife, "I worried all winter to get the money; suddenly it came into my mind as if something told me "you can send the Afghan."

You are burdened with the wants of your work, but such cases as this one are given you from time to time, to show you that the Lord has a people who loves His work. Mrs. Gordon was for a time a member of Dr. Burchard's church in New York. She remembers him with a great deal of pleasure, she is now almost deaf, and has no settled home, though not destitute.

Who will purchase the Afghan and thus gratify the donor and benefit the Association.

From a Self-Denying and Steady Contributor.

I enclose —— which please receive as a small drop toward the deep broad stream of benevolence your Association needs in its work for the Freedmen: whom God has liberated, for our country to train and educate for citizenship.

FREEDMEN.

OUR COLLEGE RECORD.

THE HAMPTON NORMAL INSTITUTE.

Commencement Day—Distinguished Visitors and Interesting Exercises—The Work of the School—Its Aims, Methods and Financial Situation—An Appeal for Aid.

[Correspondence of the Evening Post.]

HAMPTON, Va., June 11, 1875.

The annual Commencement exercises of the Hampton Normal and Agricultural Institute were attended this year by a goodly number of its Northern and Southern friends, among whom may be mentioned the Rev. Phillips Brooks and his brother; the Rev. E. E. Hale and Mrs. James Lodge, of Boston; the Rev. Dr. Gale, of Lee, Mass.; Wellington Smith, of Berkshire, Mass.; Captain Kinney, of Hartford, Conn.: the Rev. William Taylor. D. D., and Mr. and Mrs. Charles L. Brace, of New York; the Rev. Dr. Adams, of Hampton, Va.; Judge Hughes, of the United States District Court; Colonel Benjamin S. Ewell, president of William and Mary College; Major Crocker, superintendent of the schools of Portsmouth, Va.; General Page, superintendent of the schools of Norfolk, Va., and a large number of the leading citizens of Norfolk and Portsmouth.

The Commencement exercises began at 9 A. M. Thursday, June 10th, with recitations and examinations. The proficiency of the students was very satisfactorily shown. Those who listened to the examination will testify that, though lacking that power of clear and ready expression which (especially on abstract subjects) is one of the latest fruits of culture, the students showed no lack of sound mental ability.

After an intermission from twelve till half-past one, during which a lunch was served, to over a hundred guests at the Principal's residence, came the rhetorical exercises of the graduating class, held in the new chapel, Virginia Hall. These exercises, consisting of original compositions and recitations, were relieved by many songs from the "Hampton Singers," who, at home, supported by the ringing chorus of their schoolmates, are heard to greater advantage than elsewhere. Both essays and recitations were received with marked favor by the audience, and the elocutionary training of the speakers was highly commended. The greatest interest was excited by an essay on "Old Time Music," by Joseph B. Towe, himself one of the Hampton singers. This essay, illustrated by the choir, who threw in three wild choruses, showing the peculiar musical agencies referred to by the speaker, elicited enthusiastic applause, and called forth from the Rev. Dr. Taylor a request that it be printed, as will probably soon be done.

Perhaps nothing in the course of the day was more significant than the reception of the valedictory address—"The Black Man as a Voter and Citizen"—by John W. Collins, a free-born native of Maryland. While pointing out the faults and deficiencies of his own race, he made a frank, manly and forcible statement of the distrust of Southern whites among the negro voters, its confirmed character, and its dangerous political influence, which was listened to by the Southerners present in a spirit apparently of equal candor, as appeared from the remarks afterwards made by several of them.

These exercises over, the Rev. George Whipple, Secretary of the American Missionary Association and President of the Board of Trustees, presented the

diplomas to the graduating class, after an earnest and touching address. The Principal then introduced the Rev. E. E. Hale, of Boston, as one who knew of this place when it was one vast contraband camp, who had visited it repeatedly, and who could speak as an eye witness of its wonderful growth. After a few words from Dr. Hale, Dr. William Taylor spoke to the class of the work they had to do for Christ's sake, and of the power of concentration, saying: "If you will focalize your soul upon your work, it will glow beneath you into flame, you will kindle over it into rapture, and you will achieve some great success." Speeches were made by the Rev. Wm. Gale, D. D., the Rev. J. W. Harding; the Rev. J. M. Jones, historian of the Life of General Lee; Colonel Benjamin S. Ewell, Judge Hughes, Major Crocker and the Rev. Dr. Adams.

Mr. Harding's remarks contained the only note of warning during the day. Beginning with the civilization of the valley of the Connecticut, a civilization, said he, "as splendid as any the world contains," he went back to the days when the efforts of Massachusetts were directed to the enlightenment of her Indian population, when the Scriptures were translated into their language, and twenty-seven Indian churches had been gathered on soil whence the race has now entirely disappeared. This failure he held up as a beacon, that the students might see that none such should follow this enterprise.

Major Crocker's speech was also noteworthy. It was the day, he said, when his fellow-citizens were adorning with flowers and moistening with tears the graves of their fallen champions, and he should have been with them but for his desire to be present at the exercises here. After expressing his great satisfaction at what he had seen and heard, he spoke particularly of the good sense and sound principles of the students' essays, telling them that if such were their true sentiments there was no difference between him and them, but they were all brothers. During the delivery of these essays a dove had been flying about the hall and looking down curiously from the rafters. This dove, he said, had carried his mind back to the deluge of blood which so lately had swept over the land, covering even the mountain-tops. If now a dove were sent forth by anxious statesmen, to look for signs of the subsiding waters, here, if at any spot, she would find the dry land that might afford rest for her foot. Here, he believed, was to be found the happy solution of the questions that now embarrass us.

Thus the afternoon wore away, till the usual evening prayers closed the exercises of the day. The Rev. Phillips Brooks asked the divine blessing on all assembled, and they dispersed after a day of unusual enjoyment, and one full of pleasant incidents suggestive of the closer union and stronger fraternity of North and South.

A few words of what this school has already accomplished: More than one hundred and fifty young men and women, who have enjoyed a complete or partial course of study at Hampton, have already been engaged in teaching at the South, and ten thousand children have been under their instruction, some of them with marked success. It is frequently said by those interested in education, "The students of Hampton are the only good teachers we can get. They are willing to work, and they know how to go about it; we have tried others, but they are the only ones we find of any use." This, of course, in its negative part is unjust to many worthy graduates of other institutions, but it shows the reputation of the Hampton students, and the practical correctness of the plan on which they are trained. Thirty-nine new educators have just been sent out to join the number previously in the field. Some have already

engaged schools, and will go to work in a few days.

In all the departments there are seventeen teachers. The average attendance is about two hundred, one-third being girls; the average age of the scholars, is nineteen. The school will in a short time be able to accommodate three hundred and fifty scholars, and not less than seventy-five will graduate yearly, nearly all of whom will be employed in the service of the state as teachers at fair salaries.

The school is out of debt and its large buildings are completed; but it needs an endowment of half a million dollars, one-third of which may be considered as already secured by the Congressional land scrip.

The question of negro civilization must be settled by such institutions, and it is for the North to say whether Hampton shall be placed on a firm basis and thoroughly equipped for the work it has to do.

FISK UNIVERSITY.

Howard Chapel Beautifully and Elaborately Decorated—Examinations, Essays, Declamations, Addresses and Orations.

[From the Republican Banner.]

The closing exercises of this institution began with the Baccalaureate of Sunday afternoon. Tuesday, the examination of classes was begun and continued from 9:30 till 12:30.

The rhetorical exercises were held in the chapel, which was gotten up in the most beautiful manner for the occasion. Festoons of evergreens hung over the stand and the front end of the chapel; baskets of flowers, among which most exquisite roses predominated, were suspended on either side the stand, while the gas jets were almost hidden by bunches of cedars. On the walls, toward the door, were photographs of the Jubilee Singers of this year and last, and of the leaders of the troupe, Prof. Geo. L. White and Prof. Theo. F. Seward. On the wall back of the stand an immense National flag was stretched in graceful folds across the end of the building. In the center and underneath the flag hung an elegant oil painting of Wm. Wilberforce, in a costly and elaborate frame at the bottom of which was the following statement: "Presented to the Jubilee Singers for Fisk University by friends in England, at Kingston-on-Hull, the birthplace of William Wilberforce." The painting, a most masterly work of art, arriving just in time to grace the closing exercises, cost the people of Hull £50 or $250. It will form one of the attractive features of the commencement exercises.

All the rhetorical Exercises of the Institution, thus far, exhibit careful teachers' work. The reading of the young women has been distinct, while the gesticulation of the the young men has been free and appropriate. The exercises of last night fully evinced the ability of the performers to write clearly and deliver their thoughts forcibly.

After the literary exercises were over an address was delivered by Rev. Levi B. Wilson, D. D., of Kansas; subject, Sentiment and Faith in Life. His address abounded in eloquent passages and noble thoughts, and was listened to with great attention throughout.

Addresses by Hon. John M. Langston and Others. Graduation of the First Collegiate Class.

The exercises of the graduating class of the University were held yesterday morning at 10 o'clock. An hour before the time the audience began to file into the chapel, until the capacious chamber was filled to its utmost capacity.

The choir rendered in fine style, "Night shades no longer." Rev. Geo. Whipple, of New York, led in prayer. A quintette sang, "Sweet convent bells," and the graduates were then introduced

and accomplished the following programmme:

Elements of true Manhood—James Dallas Burrus, Nashville.

The Hundredth Year—John Houston Burrus, Nashville.

A trio was beautifully rendered on the piano by three members of the music class.

Finis Opus Coronat — Virginia Ella Walker, Nashville.

The ability displayed in the productions of the graduating class was fully up to the standard of college graduates. They evinced a capacity of research and a facility of expression which proved that hard study had wrought its legitimate result—accurate culture.

One of the senior class, America W. Robinson, is absent with the Jubilee Singers, and will receive her diploma as soon as she shall have brought up her back studies.

A duet, "Sweet visions of childhood," was sung.

HON. JOHN M. LANGSTON, LL.D.,

was then introduced. He said that "Time and God brings us all things," and with that proposition as his key note, he gave a hurried sketch of the past ten years, adding that the colored race was marching up, and that their way lay through the schools. He paid an eloquent tribute to the American Missionary Association—the foster mother of Fisk University—as represented by Rev. George Whipple, in such cordial words as called forth hearty applause. He urged the young people to overcome the difficulties of their situation, and educate themselves into independent, self-reliant, progressive, aggressive men and women. He expressed his satisfaction in the exercises of the day, and bade the University God speed.

After a beautiful song, "The Hills Resound with Song," by the choir,

PROF. A. K. SPENCE

spoke a few words. He said that the University finished its first decade and graduated its first college class, making this a marked day in the history of the institution, and gave each of the graduates a college diploma.

The choir rendered a selection.

REV. R. M. CRAVATH,

to whom, in connection with two or three others the University owes its existence, was introduced and spoke a few congratulatory and encouraging words. In his remarks he mentioned feelingly the sacrifices of the heroic mother of the two young men who graduated, who said that her three sons had successively worn a single pair of pantaloons, which she had turned and patched for the emergency. He thought that the University had passed the crisis of its history, and that it had become permanent. He urged all the workers to consecrate themselves anew to this work.

REV. GEO. WHIPPLE,

Senior Secretary of the American Missionary Association, added a few words, showing the progress of public sentiment in behalf of the colored man, contrasting the present with the time, within his own remembrance, when in the most favored seminaries of learning in the land, even the discussion of the subject of slavery was prohibited. He urged the graduates to seek their own happiness by promoting the happiness of others.

The choir then sang a hymn, which had been written for the occasion by Prof. A. K. Spence, Principal of the institution.

The benediction was pronounced by Rev. N. G. Merry.

After the exercises were over, the friends of the institution joined together in the commencement dinner.

In the evening a social reunion was held, when the friends and pupils met to spend an hour in exchanging parting words.

Thus closed the most interesting and

successful commencement exercises in the history of the University. The interest swelled higher and higher each day, culminating on commencement day with the graduation of the college class.

ATLANTA UNIVERSITY.

From the Atlanta Constitution.

The Examination and Anniversary Exercises.

The examination exercises of the Atlanta (colored) University, began on the 21st instant, and closed on the 23d.

Messrs. J. W. Glenn, H. H. Jones and Col. Mark Johnston, of the Board of Visitors appointed by Gov. Smith, were present during the examination exercises and expressed themselves surprised at the proficiency of the scholars and discipline maintained.

Specially commendable was the quiet, orderly deportment of the students, and their prompt obedience to the slightest command of their teachers. Wonderful indeed was the examination of the class in Latin, who had been studying it for six months. One noticeable fact was that the pure Ethiopian was the best drilled, repeating literally, while those of lighter grades exhibited more individuality, and less of imitative qualities. The examinations proved that the teachers were fitted for their calling.

THE ANNIVERSARY EXERCISES

came off yesterday at Friendship (col.) Baptist church, on Mitchell street.

In addition to the Board of Visitors, we noticed present Prof. G. J. Orr, State School Commissioner, Col. N. J. Hammond, Lieut. R. J. Lowry, and others.

The certificates were presented to the graduates by Prof. Chase.

HON. A. T. AKERMAN'S ADDRESS.

The annual address was delivered by Hon. A. T. Akerman. He said that all reflections on the former polity of the State was in bad taste and in bad morals. The men who organized the polity of the state then organized as they found it. If the light of the nineteenth century did not prevail in the eighteenth century, why blame the eighteenth? Let us act now according to the light of the present. Education as now guaranteed in the organic law, "shall be forever free to all the children of the state." The present system in force is as efficient as our poverty will admit. Thinking men all agree in the general polity.

Educating the children at the expense of the state is no new thing in Georgia. 75 years ago Georgia established the State University, and it is now one of the precious jewels of the state. Every argument made in favor of advanced education is increased ten fold when applied to elementary education. The Atlanta University is the complement of the general school system. It is yet new and experimental. The capacity of the pupils is not a matter of doubt. But a tree is known by its fruits—its latter as well as its early fruits. The University will be known by the demeanor, bearing and history of the students.

Commencement orators often tell students that everything is within their grasp. This is all arrant trash. He would not advise them to be orators, poets, historians, governors or presidents. On the contrary, he would advise them to prepare others to become useful and upright common people. Those who rise to eminent places do not determine it in early life. The father who destines his child in infancy to be President will have a son that will not rise above a fool. Strive to acquire wealth. Property is valuable because of its effect upon character, being an anchorage to it. Colored people are too prone to spend their earnings.

Education does not impart mind; it can only improve it. It brings no immunity from work, but dignifies and ennobles it.

He urged upon them as important elements of success, personal integrity, cheerfulness, frugality and industry.

Col. Akerman spoke about an hour and a half and his remarks were well received.

TOUGALOO UNIVERSITY.

From the Mississippi Pilot.

Tougaloo University—Annual Visit of the Committee.

The law requires an annual visit of a committee of at least three persons to this Institution, whose duty it is to examine the pupils and to report. The committee, this year, embraced F. A. Wolfe, Esq., Superintendent of Education of Hinds county; Dr. W. C. Crane, of St. Andrews Church, Jackson, and Prof. Minor, of the Secretary of State's office.

Your reporter, who accompanied the committee by special invitation, was gratified to witness the evident proficiency that the pupils, in their various departments, had attained during so short a period. The committee, after listening to the recitations, would frequently propound questions to the students. In most instances they were met with satisfactory answers, showing that the education imparted is not mere surface polish, but that the student is so drilled that he knows and can give the reason for his conclusions. Dr. Crane, at the close of the examination, expressed the gratification of the committee in witnessing the advancement of the institution, and spoke words of encouragement to the pupils, the principal and assistants, and was apparently much gratified to see the perfect discipline which held the vast number in the most admirable subjection, without the least noise or apparent effort on the part of the teachers. The best and most experienced of our teachers outside of this institution would doubtless profit by a visit to Tougaloo when it shall be in full blast next fall.

THE FEMALE PUPILS.

Mention of the female department should not be omitted. The females, like the males, are permitted to liquidate a portion of their expenses by performing the labors necessary to keep up the domestic department, embracing cooking, laundry and other appropriate service.

The Superintendent of Education of Hinds County informs us that he is continually receiving applications from other counties for teachers who have received their training at Tougaloo, but that he is unable to comply, not having enough teachers for his own county. And right here it may be proper to state, that in no instance have the teachers sent out from this school done discredit to themselves, or, in any case, failed to give entire satisfaction to the patrons. One paramount feature in the instruction imparted, is

THE SABBATH SCHOOL.

In this the pupil is regularly trained, so that whether he be a professor or not, he can conduct and carry on the exercises of this important means of intellectual and moral training in the most improved and rational manner.

THE FARM

of 500 acres gives employment to those who desire to liquidate one-half of their expenses for tuition and board, by laboring two hours daily, (except Saturdays, when they work four and a half hours,) thus reducing their expenses from about $12 per month to $6. This affords for the table an excellent supply of vegetables. The training of the pupils in this department is regarded of the greatest importance. They are taught, when they undertake a piece of work, no matter how simple, to execute it to the best advantage, not to rush headlong into it and do it in a manner that will require doing over again.

LE MOYNE NORMAL SCHOOL.

From the Principal, Mr. A. J. Steele, Memphis, Tenn.

We have just closed a very successful year in a very satisfactory manner. I send you the words of encouragement given us by the "Appeal," the leading paper here, and a thoroughly representative paper in the South.

The religious work done in the school has been wonderful; all our pupils, with but two or three exceptions, have been brought to Christ; many have joined the old churches; our church has a fair share considering all things. The church work here is looking most encouraging now.

From the Memphis Appeal.

Commencement week — Dr. Walk's Sermon—Medals, and Names of Honored Pupils—Addresses—The Teachers.

The closing exercises of Le Moyne normal school, ushered in by an excellent sermon by Rev. David Walk, of the Linden-street Christian church, last Sunday, have been of an interesting and creditable character throughout—creditable both to instructors and pupils. Too much praise cannot be bestowed upon those who, without remuneration sufficient to provide the plain necessities of life, left pleasant homes for the purpose of doing the work that is being done by the teachers of this institution, in educating the colored people to a degree of usefulness, at least to their own race, they would hardly attain by any other means.

On Tuesday and Wednesday the different classes were examined. Those in algebra, history, physiology, grammar, arithmetic, geography, gave evidences of thoroughness hardly looked for, the examination proving highly satisfactory.

On Tuesday night the exercises of the junior classes took place and were of a very interesting character. They consisted of recitations and essays. Every one was pleased with the exercises, they showing careful training, and intelligence and appreciation on the part of those engaged.

Last night the exercises of the senior class, the closing exercises of the term, were listened to by a crowded house. The essays read showed thought and some ability in composition.

Throughout, the exercises, as well as the work of the whole year, have been full of promise and encouragement. The total attendance of the year has reached three hundred pupils. Never have pupils been more kindly and carefully guided and taught. It is well known that the discipline and spirit worked up by Mr. Steele and his helpers are well worthy the approval and imitation of our educators. Many of the students of the normal department, we learn, go to the country to teach during the vacation months, with the expectation of being able to continue their studies in the fall; thus the influence of this institution is not only a blessing to the colored people of this community, but it reaches to other communities by the influence exerted through the teachers sent out. Mr. Steele leaves on Monday to join the Harvard summer school of geology at Cumberland Gap, where he will spend the summnr. He hopes, by the opening of the next term of the LeMoyne school, to have added largely to the collections in the normal cabinet, in which we hope he will realize his most sanguine expectations.

LAYING OF CORNER STONES.

The two items below indicate the progress of our Church work in Georgia. The earnest and struggling Churches need help in completing what they have so well begun. The enterprising Church in Savannah, is the mother of several Churches in the vicinity and greatly needs its new edifice.

That in Goldings Grove has memories carrying it back to Dorchester, Mass.

CONGREGATIONAL (COL'D) CHURCH.

SAVANNAH, GA.

Laying of the Corner-Stone--Address by Rev. H. M. Turner.

The announcement in the MORNING NEWS of yesterday that the corner-stone of the new chapel of the colored Congregational Church, on Habersham street, between Taylor and Wayne streets, would be laid with appropriate ceremonies, at three o'clock in the afternoon, attracted to that point quite a large crowd of colored people.

The exercises were commenced at four o' clock with prayer from Rev. A. Rowe followed by singing and the reading of the Scriptures by Rev. J. A. Shaw, colored. Prayer was then made by Rev. C. O. Fisher, colored, then singing, and an address by Rev. H. M. Turner, colored. The address occupied about an hour in its delivery and was listened to with thoughtful attention.

After the address there was singing, and then the contents of the corner-stone were duly announced :

The box in which the articles was deposited was then placed in position and the corner stone was lowered into its place by Rev. F. Snelson.

The exercises were closed with prayer by Rev. H. L. Simpson; singing and the benediction by Rev. Keaton.

LAYING OF A CORNER STONE.

Agreeably to appointment, the Second Dorchester Medway Congregational Church, of Liberty, Ga., laid the corner stone of their new church edifice with appropriate ceremonies.

The following was the order of service:

Singing,

"Builder of mighty worlds on worlds,
"How poor the house must be, etc., etc."

Reading of Scriptures by Rev. A. Rowe, of Savannah, Ga.

Prayer by Rev. H. F. Hyde, of Rockville, Conn.

Singing,

"See what a living stone,
The builders did refuse, etc."

Remarks by Pastor, Rev. F. Snelson. and addresses by Rev. E. M. Cravath, Field Sec. A. M. A., New York. and Rev. Lewis Grout, District Sec. A. M. A., Vt.

Placing corner stone by Rev. E. M. Cravath.

Prayer by Rev. Lewis Grout.

Singing Doxology.

Benediction by Pastor.

The building under which this stone is placed is 50x60, and very nicely arranged. The frame is nearly completed. The covering will be put on as soon as the means can be obtained.

This building is being erected to accommodate that Congregational element that originally came from Dorchester, England, about the first of 1630. This church has been gathered together within the last twelve months by Rev. F. Snelson, of Andersonville, Ga. It numbers now about 135 members. On the 11th ultimo, 18 united with it, 11 on profession, and 7 by letter. They are much in need of their new house of worship, and solicit the aid of all friends. Any one wishing to help them can address Rev. F. Snelson, Goldings Grove, Liberty county, Ga.

ALABAMA.

From Rev G. Stanley Pope, Selma.

A Specimen Day's Work.

Would you like an idea of our Sabbath work? I will tell you of to-day's work, which will represent every Sabbath, except that I have had a preaching service for the children in the P. M. until quite recently. I have made the change so that I can go into the country to do a little work.

This morning at 9.30 one hundred and eight-nine of us gathered in the Sabbath school. No class is taught except by a member of our own church.

One hour and a half is spent in Sunday school, and no one seemingly gets tired. At 2 o'clock I preached four miles from the city. At 3 o'clock eight of our church members were teaching in four mission Sunday schools, the nearest one about a mile distant, the farthest six miles. Two others of our Sunday school, young converts who expect to unite with us at our next communion, are teaching in one of those mission schools. At the same hour another of our members had gathered a few old people together in a very destitute part of the city, and was reading the Bible to them. At eight o'clock we gathered in our little church for our regular preaching service.

We have but thirty-five members who are in the city now, or are likely to be for some time. I doubt if there are many older churches that can make better showing, comparatively, than this.

If you think it will be a matter of encouragement to the churches that are supporting our work, to see an account of our day's work, you can place it before them.

From Rev. H. E. Brown, Talladega.

A day of religious visiting and an evening of prayer and conference.

The Communion service is received. It is a very fine one. The questions of the future of the colored people must have many helps to a right solution. A beautiful communion set like this will speak several times a year to an oppressed and almost discouraged people. It tells them of the interest of friends far away ; it brings a little hope for the future.

Four different churches want this service. I expect to give it to the one that does best in fixing up their house and providing for their minister. I hope other sets will be sent so I can furnish all that do well in these things. I wish you could have been with us at our two days meeting last Saturday and Sunday at Childersburg, 20 miles below on Railroad, where there is a new house and new church. On Friday night I met a few people there, with eight of our theological students. Thirty square miles of rather thinly settled forests and plantations and a village, were divided into nine districts. One of us and one or more citizens were assigned to each district.

On Friday we visited each in the district assigned him. We reported progress at night. It would have done you good to hear the reports. The house was pretty well filled. The people were so much interested in the reports that I allowed them to go on telling of what they had seen and heard, instead of the sermon. Grey headed men and women had promised that day to serve the Lord, and had knelt in prayer at their own homes, who had never prayed before. One committee found twelve persons that seemed anxious to begin a new life. Every committee had made unexpected progress. One of the citizens, a member of our church, hired his brother to work in his place so he could spend the whole day visiting. His wife also, somehow managed to leave home to canvass nearly all day. He reported that it was the best day of his life ; he had not supposed sinners would listen so anxiously. He and his wife expect to be with us to study next year.

MENDI MISSION.

African Superstition—Arrival of Barnabas Root.

We have been permitted to see a private letter from Mr. Burton of our mission in West Africa to a friend, giving an account of some heathenish superstitions that are occasionally seen in that part of Africa. In two instances children were reported carried off by an alligator, and the people called a "country fashion" man to hold a "witch palaver" to ascertain who was the cause of this disaster. Scenes of violence and loss of life usually follow these "palav-

ers." The first of these Mr. Burton succeeded in breaking up by his personal influence; the second had gone so far as to make it necessary to call in a police force from the British Government at Good Hope. The "country fashion" men had pointed out some persons as the cause of the child's loss, and these were seized and carried off to be sacrificed. They were recovered with difficulty and liberated, and some of the parties who had been active in carrying them off were punished by being committed to jail for nine months, with hard labor. It was hoped this would be a good lesson to the natives, some of whom expressed great thankfulness to Mr. Burton for his interference, which, doubtless, saved many lives.

Mr. Burton says Barnabas Root is greatly interested in his relatives and friends. He had been mourned, according to country custom, as dead, and his mother received him as from the grave. He and another young man from the mission are endeavoring to establish a school at his native place, Debeah, under a teacher from the mission, to receive its support mainly from the natives. Some of the mission people voluntarily propose to give one tenth of their wages for its support. A good country house is being prepared, the people of the town doing much of the work.

POETRY.

THE WELL OF SALVATION.

Came North and South and East and West,
Four sages, to a mountain crest,
Each pledged to search the wide world round
Until the wondrous well be found.

Before a crag they made their seat,
Pure bubbling waters at their feet.
Said one, This well is small and mean,
Too petty for a village green!
Another said, So small and dumb,
From earth's deep centre can it come?
The third, This water seems not rare,
Not even bright, but pale as air!
The fourth, Thick crowds I looked to see;
Where the true well is, these must be.

They rose and left the mountain crest,—
One North, one South, one East, one West,
O'er many seas and deserts wide
They wandered, thirsting, till they died.

The simple shepherds by the mountain dwell,
And dip their pitchers in the wondrous well.

Christian Banner.

Our Sunday School Letter.

To be read to the School and the Missionary Concert.

[ORIGINAL.]

From Miss L. A. Parmelee, New Orleans.

Miss Parmelee was, for several years, a missionary-teacher in Andersonville, Ga., once the scene of prison horrors, but where, after the war, a school, Sunday school and church were founded by the American Missionary Association. During the past year Miss P. has taught in Straight University, New Orleans. The incidents and persons referred to in the letter were connected with both localities.

Dear Children:

Are these warm June days finding you tired of books and school? Do you ever wonder what is the use of so much hard study? Then you know how Georgia and Louisiana teachers sometimes feel towards the close of the term—just how I felt an hour ago, thinking to myself, "Does it pay to work so hard trying to teach colored people?" I was cross as well as tired, for the sun had been pouring into the school-room, and the last arithmetic class stumbled wofully over fractions.

Taking my portfolio to write to you, there fall out four or five letters from former pupils. The sight of them scatters the crossness and weariness, and I say out loud, "Yes, it does pay." One letter reminds me of the little cabin where four young men kept house by themselves, doing all their own work, because they could not afford to pay board in a family. They seemed to enjoy their novel plan, called the little brown hut the "Hotel on Peach St.," although it was standing in the middle of a sand field, without shade, except as three or four fruit trees sheltered it. They kept up a good-natured strife as to who should learn fastest. Now they are all teaching day and Sabbath

schools, doing good Christian work among their people, and hoping to, sometime, go to college without doing their own cooking.

Another letter recalls the picture of a very black little sister and brother, whose crisp locks were tightly wrapped in white strings from Monday morning until Saturday night. Sunday morning the hair was loosened and allowed its freedom for one day. The sister wore a string around her neck. The teacher wondered why a plain cord should be thought ornamental, and one day discovered that it held in place a little roll of red flannel. What was inside the flannel, Eliza did not know. She had bought it of a witch doctor as a charm against spirits and witchcraft. Jack wore no charm, but if, in the morning walk of five miles, a rabbit crossed the path in front of them, he would stop, take his knife from one pocket and put it into the other, taking care to turn both pockets inside out to keep good luck. If a strange mark were in the path, they would walk around it, but never step over it, for fear of bad luck. That was long ago, in the early days of freedom.

In a pleasant hill county, Eliza and Jack, grown to intelligent young people, gather the little children around them, to teach better ways of living and thinking.

Another letter reminds me of the story some of you already know. How the friendless, ragged cripple drifted into school, hungry to learn, but there was no way to keep him in clothes or food. Not knowing what else to do, the teachers went and told Jesus about it, and, right away, shoes and board came from the East; books and clothes from the Wast. Some of you helped to furnish those comforts that winter, and the next. Some of you know his name, and that he is now able to take care of himself. At one time he hoped to preach the Gospel, but, perhaps he must be satisfied with faithful teaching. And this reminds me that one of the boys of the "Hotel" is to enter the Talladega Theological department upon a scholarship, in October.

But enough of the letters. They have made me ashamed of myself. I wish I had been more patient when the fractions were troublesome. I shall wish so still more, when the boys and girls of that class are teaching, as they expect to, in two or three years. Some of them have schools engaged in back parishes, for this summer. William and Augustus go next week into the "heathen country," as they call it. Would you like to know what teachers they will make? If they are as good and faithful there, as they have been here, there is no doubt of success.

If I had time, I could tell you of the Creoles who worked examples splendidly, while the morning was cool; of little Franky, who talks French better than English; of Artemesia who will go to Illinois next week in search of a home; of dear little Earnest whose mother is working hard to help him stay in school; and of other little folks in school and Sunday school. There are thousands of little children in the South who have no teachers, and will not have, for many years, unless more schools are organized. Some one will tell you how they live in the piney woods and narrow city lanes. Work done for them will pay as well, or better, than work done in the past. I wish you were all grown up and busy teaching them. You would like it more than you like play or going on a picnic. Try it, by and by, and see if it is not so.

FAMILY CIRCLE.

THE LOST PRIZE.

There were prizes to be given in Willie's school, and he was very anxious to merit one of them. As Willie was young, and had never had much chance to learn, he was behind the other boys in all his studies except writing. As he had no

hope to excel in anything but writing, he made up his mind to try for the special prize for *that*, with all his might. And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the committee held up two copy-books, and said, "It would be difficult to say which of these two books is better than the other, but for one copy of Willie's which is not only superior to Charlie's but to every other copy; therefore Willie's book gains the prize."

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples, he said: "Please, sir, may I see that copy?"

"Certainly," replied the chairman, looking somewhat surprised.

Willie glanced at the copy, and handing the book back, said, "Please, sir, that is not my writing. It was written by an upper-class boy, who took my book by mistake one day instead of his own."

"Oh, Oh!" said the chairman, "that may alter the case." The two books went back to the committee, who, after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I would n't have told," said another.

"Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing, Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have a prize, for truth is better than gold."

"Hurrah for Willie!" Three cheers for Willie!" "Well done, Willie!" shouted the boys, and Willie went home to his work happier than he could have done if, by means of a silent lie, he had won the prize. —*Child at Home.*

DYING DAILY.

To die daily to all unloveliness as well as all uncharity; to grow habitually of a sweeter spirit, and of a more generous thoughtfulness for others; to desire and pursue only the best things, and habitually to resist and tread under foot the worst ones; to rise out of one's self into a far-reaching sympathy with all the poor, the lonely, and wretched, the fallen, the lost, and into a practical helpfulness which makes one's self a boon and a benediction; this is to die daily that one may live. This is that dying which *is* living. So living to die, and so dying to live, is a great thing; and

"They never fail who die
In a great cause."

Congregationalist.

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FOR JUNE, 1875.

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